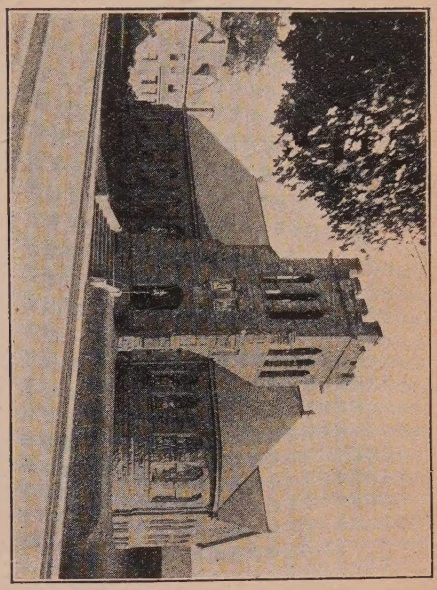

LUTHER LEAGUE

REVIEW

Volumes XXVI and XXVII

1913 and 1914

Collected and bound at

ZELIENOPLE, PENN'A.

June, 1917.

GEORGE H. SCHNUR,

Editor Luther League Topics

1898 - 1916

The

English Ev. Lutheran Church

The Rev. George H. Schnur, Pastor

Zelienople, Pa.

Vol. XXVI JANUARY, 1913 No. 1

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

A New Year Thought

Dear Fellow Luther Leaguers:

Recently there died in a Western town a man who if he had lived four days longer would have celebrated his ninety-first birthday. He was a Minister of the Gospel, a Missionary to Africa, later a Home Missionary until he reached his three score years and ten, and since that time he had been preaching whenever and wherever the opportunity occurred, for he loved to tell the Gospel message. His life was consistent with that which he preached, and when he died the Editor of the local paper, in a sketch of his life, said: "Few men, if any, who lived in —— County influenced more people for good than Dr. W. did."

He was indeed a good man, and the secret of his life came from the study of the Word of God, with continued and earnest prayer, and a knowledge, by education and reading, of the work of the Church. He was an intelligent preacher and talker, and it was said of him that "his sermons were logical and convincing." He lived in a spiritual atmosphere, and "walked with God." Wherever he lived, he was interested in the young, and was successful in leading many to Jesus Christ.

If we would manifest a strong manhood, we should receive our strength from the same sources as this man who has just passed on to his God, whose influence was great, and of whom nothing detrimental can be said. The one great task of life is the making of manhood, and if we, as Christian people, are built upon the one foundation, Jesus Christ, and take Him for our example, we will grow into that perfect manhood which the God-man exhibited, and which is needful for success in life in the true sense.

"This learned I from the shadow of a tree
That to and fro did sway upon a wall;
Our shadow selves, our influences, may fall
Where we can never be."

That 1913 will be a year of growth for us all, with a greater influence for good, is the wish of

Your sincere friend,

Wm. C. Stoever, President.

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v.26-29
1913-14

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The Luther League Review

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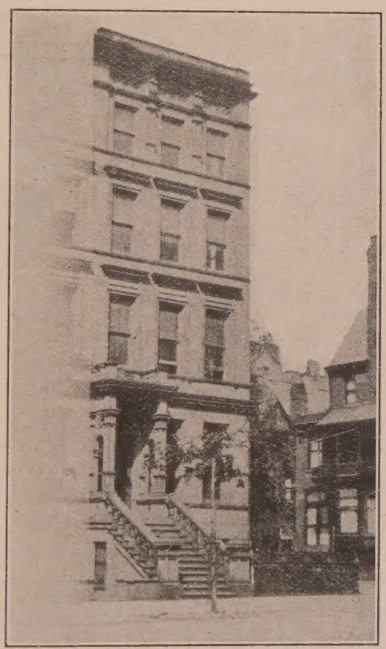
Of the Church - By the Church - For the Church

Luther League Review

Lutheran Hospice in New York City

THE movement to establish a Lutheran hospice for young men in the city of New York was begun five years ago by the Inner Mission Society in memory of its first president, Rev. G. F. Krotel, D. D., LL. D. A committee was appointed to plan for this work. This committee was known as the hospice committee of the board, and after several changes and much work in examining houses, reported to the board in the spring of this year the calling of Mr. Paul C. Holter to become director of the hospice, and in the fall the leasing of the house at 2040 Fifth avenue as the Lutheran Hospice. With the acceptance of these recommendations by the board the work of this committee ceased, and a new committee, the house committee, was appointed, in whose charge the work is now placed.



LUTHERAN HOSPICE, NEW YORK.

The building selected, which is on the southwest corner of Fifth avenue and 126th street, is a spacious, four story, brown stone and brick building, modern in all its appointments, heated by steam, and which will accommodate about eighteen men. It was opened in November last. All rooms have outside light and exposure and every room is provided with hot and cold running water.

The hospice is situated in a very accessible part of the city, within one block of the Madison avenue street car, the Lenox avenue branch subway station at 125th street is but two blocks away, the New York Central Railroad station and the Third avenue elevated railroad are three and five blocks away.

It is in a quiet, residential locality within two blocks of Mount Morris Park. It provides a safe, comfortable, Christian home for young men when in the metropolis, at the least possible rates consistent with good board and service. It is open to all young men of all denominations, preference being given to Lutherans. It will try to furnish as nearly as circumstances will permit, what one gives up when taken from home by the call of duty.

There is a spacious, well lighted reading room and office on the main floor, where the best magazines and papers are kept on file. In the rear of this will be found the large and cheerful dining room in which thirty-five or forty persons can be seated comfortably at one time.

The director, Mr. Paul C. Holter, is the son of Pastor F. Holter, of Brooklyn, and a graduate of Columbia University, class of 1907. He has been actively identified with church work, and while at Columbia joined with others in gathering the Lutheran students together into a Lutheran Club. For three years after his graduation he was secretary of the Committee for Employment of Students at Columbia University, and

has been instrumental in placing hundreds of young men in business, teaching and other positions. In addition to this he has had two years of business experience and knows well the many difficulties young men are forced to contend with in a large city and is ready to act as their friend and adviser.

We commend the hospice to all Lutheran young men who visit or have reason to make New York their home and who wish to be in Lutheran surroundings.

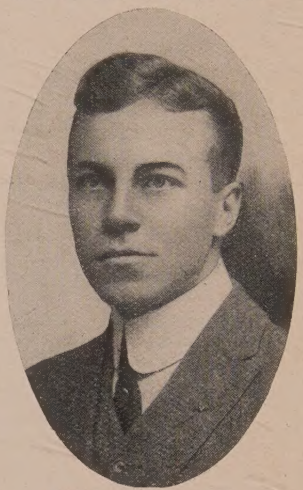
For those interested in Lutheran young men we offer the following, which is reprinted from a pamphlet used by the home:

What a Hospice Is.

A hospice is a Christian home for those who come to the city as strangers, to reside there for a long or short period of time. In this case it is to accommodate young men. It is not a charity—charges are made for board and lodging, as elsewhere, and it is expected when once started it shall support itself. It is not a reformatory, but a *philanthropy conducted on a business basis.* It is not an ordinary boarding house. At its head there will be a man of Christian character as director, who will have some regard for the souls of the young men who make it their home.

The Need of a Hospice in New York City.

Those who have lived in boarding houses in this city can testify to their non-Christian or un-Christian character. A boarding house is not a home. The head of a boarding house is in business for money. There are no home ties. If a young man comes to such a place to live he has no one to take any interest in him, and he is let drift for himself. If he have a strong Christian character, he may overcome his environment; if he have not, he goes with the rest. The majority of acquaintances a man makes at a boarding house either make no religious profession or are opposed to religion. Very often, when young men come to the city their pastors send word to the city pastor nearest where they live, and he calls to invite them to his church. Ask any pastor how many such young men he has induced to identify themselves with his church, or even to attend, and it will surprise you to see how few there are who have done it. It is not intended that in the hospice religion should be obtruded on any man, but that he should have a religious atmosphere in which to live, and friends who go to church. It is not intended that he should be a whit less independent than he would be in a boarding house, or that there should be any officiousness, but now and then a young man wants some one to give him a helping hand. Character depends to a large extent upon the associations that a man makes in the formative period of his life. You who read this may owe your Christian character to the fact that your father and mother were church going people. When the young man who has come to the city lived at home in a smaller town, he went to church every Sunday because his parents did, and his friends did, and had he stayed in that town he would have continued



PAUL C. HOLTER.

to go till he died; but when he came to New York City his acquaintances smiled at church going, and he went with them. He could tell you about every playhouse in New York City, but nothing about the churches of his own denomination. This is not fiction, but the history of many young men who have come to this city to make their fortunes. Not that all of them become immoral, or stray into vice, but that many do become irreligious and careless about their duty to God and to themselves. People are flocking today from the country to the city, and thousands are leaving the farms to come to work in the great metropolis. The number is very great, and we have hardly made a beginning. Shall we do nothing for them? Are young men's souls worth saving?

The Plan.

Many of these men could be saved to God and the Church if they had a Christian home to come to, and Christian influences surrounding them. In the hospice they will eat and

sleep and live in a Christian atmosphere. It is easier to keep young men in the Church than to let them fall away and then reclaim them; it is certainly less expensive.

The rooms and greater part of the building were furnished by the members of the Ladies' Auxiliary of the Inner Mission Society.

The rooms furnished and their donors are as follows: Mrs. August Eckel, reading and reception room. Mrs. O. F. Zollikoffer, dining room and pantry, including silverware and table linens. Hon. Charles A. Schieren, two rooms. Mrs. Fred Bohlig, one room. Young People's Sociey of the Church of the Advent, Rev. W. M. Horn, pastor, one room. Ladies' Aid Society of the Church of the Good Shepherd, Bay Ridge, Brooklyn, Rev. Charles D. Trexler, pastor, a double room. "A Friend," a room. Mr. Robert Buttlar, twenty-five pounds of coffee and ten pounds of tea. Mrs. C. S. Kienbush, one large picture. Mrs. L. Groh, pictures, books, etc. Mrs. H. G. Schaefer, incidentals. Mr. O. F. Zollikoffer, linoleum. Mrs. O. F. Zollikoffer, subscription to daily paper and incidentals. "A Friend," mahogany bookcase and 142 books. Mrs. Eggers, $10 for magazine subscriptions. Mrs. C. Muller, pool and billiard table. Rev. W. M. Horn, Bible and other books. "A Friend," books. The Sunday school of the Church of the Holy Trinity, New York, Revs. C. J. Smith and C. E. Krumholz, pastors, one room. Ladies' Aid Society of St. James' Church, New York, Rev. Dr. J. B. Remensnyder, pastor, the kitchen complete. Mrs. John Jaburg, $50. Ladies' Aid Society of the Church of the Advent, New York, shades for all windows. Ladies' Aid Society of the Church of the Atonement, New York, Rev. F. H. Knubel, pastor, $25. Mrs. Burns, oak bedroom set and chairs. Weber, Bunke & Lange, two tons of coal. Mrs. Henry J. Lange, one ton of coal.

The house committee in charge of the hospice is as follows: James Gear (chairman), John H. Boschen, George F. Anger, Henry C. Betjeman, Rev. William M. Horn, Rev. Theodore Posselt.

How to Make League Work Profitable Socially

BY MRS. IVA A. BALTZLY

EVERY League should aim to furnish some specific social life for its members. The church is the proper center of the social life, the place where the social energies of Christian people should be expended. There are many people in every church whose only social life is that which the church furnishes, and I am not sure but that this is nearer the ideal conception of social life than any other.

The League should make every possible and legitimate effort to meet the social need. A few social evenings in the winter, a picnic or two in the summer, can be made to bind the League into one loyal family. If it were possible to find homes enough to entertain the League once a month it would be ideal, but there are few churches where this is possible, and no more should be attempted than can be made interesting and attractive. Even one good social, where every one forgets himself and has a good time, is sufficient to add new zest to the League for weeks to come.

The national holidays and special days, such as Hallowe'en, St. Valentine's Day, May Day, furnish a long list of suggestions from which a live social committee can develop games and decorations for a delightful evening. Any one who has shared the responsibility of the social life of any League knows that a social function cannot be made a success without work and planning on somebody's part. Such efforts should be noticed and appreciated by those who share in the enjoyment.

Success does not depend wholly on the amount of work done. It depends almost more on what I may call the *social atmosphere*—that indefinable something that comes from a friendly attitude on the part of the members, an atmosphere of cheerfulness and friendly interest. It would be well if each member going to a social function of the League should have a deliberate purpose, first, to see and greet every person there; secondly, to give special attention and extra time to any who may be unacquainted, or backward, or shy, so that every soul present may go away with his heart warmed to cordiality and interest in the League.

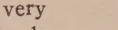
But even in the regular weekly devotional meetings, the importance of the social atmosphere cannot be overestimated. Kindly greetings have much to do with the spirit in which the religious teaching of the evening will be received. The furnishing of a book at the door, together with a greeting, if only a nod and a smile, make the newcomer feel at once a part of the meeting and one of a social company. The religious impression made depends more on this pleasant and kindly atmosphere than we would suppose, and a cold look or unfriendly reception may spoil all the good things said by all the rest. We should be very careful that our attitude be one of friendliness, not of indifference.

No opportunity should be lost, at any League meeting, to make every one, newcomer or member, feel glad they came. I do not say we can do this, but no opportunity should be lost in our attempt to do it.

All our actions and all our dealings should be controlled by the spirit of Christian love. I do not mean that natural feeling which is called out spontaneously by those who are attractive and congenial; but the love which Christ commands is a kindly interest and good will toward every one that comes, a kindly consideration of the feelings of others, which is just toward all and includes each one for the sake of Him who loved us and gave Himself for us. It is an attitude of mind and heart toward others, and cannot be attained except by deliberate and earnest purpose. If this kindly interest is genuine it will show itself in all our actions, in our everyday lives, in all our dealings with those about us.

But the test of our religion comes when it is necessary to be interested in those who are not interesting, and harder still to show a kindly interest in those who are not kind to us; to be gracious to those who are indifferent and even to love those who despitefully use us—this situation reveals how high an ideal Christ has set before us when He commands us to love one another, even our enemies. There are times when it is not easy; but let us remember that as Luther Leaguers we are witnesses both to one another and to all who come, and so far as our influence goes, the League, the Church and even the Word of God is being judged by our lives. If, in order to win one, we deliberately wound or wrong another, we are not helping the cause, but hindering it.

The central purpose of League work, as of all Christian work, should never be lost sight of—namely, the glory of God, the good of His Church, the betterment of the individual. Our religion is to be a leaven that will leaven the whole life. Whether we are in the weekly meeting, or in our social affairs, or in our everyday life, let us remember that we are members of the Luther League and keep our light shining. The spirit of Christian love, cultivated by the members of the Luther League and manifested in their dealings with all, cannot fail to make League work profitable, both for time and for eternity.



Children at Church

The presence of children at public service is something delightful to witness. No congregation that lacks the presence of children is complete. Neither Sunday school nor Young People's Society furnishes a substitute for the public congregation. It is discouraging and deplorable when the children of our homes are not brought into the sanctuary. It is obvious there is such a tendency, and it demands kindly correction upon the part of parents, officers and teachers.

It is a beautiful sight to see a family wending its way to the house of God. It is beautiful to see parents conducting their children to church; to see the family—father, mother, sons, daughters—seated together in the family pew is likewise equally attractive. There was a time and there are certain denominations where the sexes are separated in church. For wholesome regulation under conditions then existing this may have been necessary. But in the vast majority of our churches, here is a growing and crying evil—the separation of the children and their elders, the separation of the sexes as well. Suffering little children to huddle together, away from their parents, frequently results in flagrant disorder, almost always it results in something annoying. This is true alike in the country, in the town and in the city. Occasions are few and far between when seats are so absolutely required for adults as not to admit of the regular and proper seating of children.

We believe in the children in the church at the public service for worship. For this, we need the proper seating of children. We can think of no more beautiful or appropriate custom than that of the family pew where children and parents may sit together in the house of the Lord.

Luther League of New York State

Nineteenth Convention at Albany, November 12, 1912

By ANNETTE KAHLER.

The convention of the New York State Luther League was a brief and busy one. On Tuesday morning, November 12, we met in the Church of the Redeemer, Albany, where the session was opened with devotional services. The president, Mr. William Eck, presided and responded to the generous welcome tendered the League by the pastor of the church, Rev. Earnest M. Grahn.

Reports of officers show a vigorous activity throughout the State League and point to encouraging progress and improvement. Some of the items of most importance and interest may well be noted. Statistics for the year show a membership of 5,212 in eighty-nine senior societies, giving $6,781.35 for beneficence, an average of $1.30 per capita. The Juniors number twenty-seven societies, with 1,049 members, giving $527.40 for beneficence, an average of 50 cents per capita. All local and district Leagues are urged to report promptly in answer to the statistical secretary's request for information.

Extension work has been successfully carried out in the central part of the State, where joint meetings were possible. The convention approved heartily of this work and appropriated a larger amount to the committee for its next year of work.

Any change in the staff of officers in district Leagues must be reported to the State secretary immediately.

Special note was taken of the increase in use of Luther League literature. Leaders in all League work are reminded that with them rests the responsibility of the educational work. Leagues not now using the Luther League Topics are urged to try them in their meetings for a year.

An invitation was gratefully accepted to hold the next State convention in Zion's Church, Syracuse, the exact time of the meeting to be determined by the executive committee.

SOME OF THE DELEGATES AT THE NEW YORK STATE CONVENTION.

One hundred and two delegates registered with the credential committee.

The officers as elected for the coming year are: President, William Eck, Albany; recording secretary, G. P. Adams, Buffalo; corresponding secretary, Clifford Rockwell, Utica; statistical secretary, Annette Kahler, Buffalo; treasurer, Oscar Rothe, Syracuse; archivist, Rev. A. Karkow, Freeport, L. I.

At the afternoon session the convention was addressed by Mr. J. Alexander Nelson, president of the Illinois State League. His subject was "The League That Thrives." We regret that his address cannot be reported in full for the benefit of all our readers. He outlined the thriving League as one with plenty of work to do—work for the local congregation, stimulating the young people to greater service for the local church. The thriving League is perfectly organized, with competent, willing, faithful officers and a persistent membership, each

individual recognizing his opportunity and grasping it. Discouragements are bound to come, but "the lowest ebb is the turning of the tide." Pray and work is the motto for the League that thrives.

The convention was honored with many visitors prominent in National League work. The inspiring words of Mr. Stoever roused many to a fresh realization of our privileges as League workers. Rev. Luther M. Kuhns met the usual hearty welcome from his many friends in our State. He brought us encouraging reports of his own effective work and introduced Rev. G. L. Schnur, of Minnesota; Rev. Boyer, of Indiana; Rev. Steckel, of Wisconsin; Mr. Wilharm, of Pennsylvania, and Mr. Recknagel, of Connecticut, whose greetings were cordially received.

Many delegates regretted that we could not have our usual three-day meeting, but all agreed finally that we gained more from the proximity of the national convention than we lost in a short session. Our meetings were vigorous and busy. There was plenty of time for all necessary business and the delegates left the State convention pleased with the brisk business accomplished and ready for the rich inspiration and fellowship of the national convention.

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Parish Deaconesses

Our interest centers in Phoebe, in her example, and in her modern sisters and their proper work. To begin, Paul speaks well of her and commends her work.

He says of her, "She is a helper in the work of the Church at Cenchrea." "A helper." There is a great difference between some one who hinders in the congregation and some one who helps. Phoebe was an auxiliary; a co-laborer who gave aid, comfort or remedy as a fellow worker to Paul in the same Church without lording it over the apostle's right, but in one way or another she assisted him in the work of the Church. Let us make the point that she encouraged Paul, as any good parish deaconess will a faithful pastor. Phoebe had been tried and proved herself a good friend to Paul and also to many others. Phoebe had eyes and good womanly sense; she knew her place and her work, and she proved herself to Paul's satisfaction. She had tact. This is one side.

Paul asks a royal Christian welcome by the congregation for the sister. It was to be a reception worthy of Christ's people. This is the first thing a congregation owes a parish deaconess. Unless she gets into the hearts of the people of the congregation the deaconess cannot do her work. The people must receive her in Christ's name as a "helper" in the parish.

Another thing Paul asks for Phoebe. He asks the people of the Church "to aid her in any matter in which she may ask," then to assist her. You see help is not all one-sided. While Phoebe was "a helper," when the time came that for the good of the Church she might, in doing her work, need the aid of the people they should give it. Why? That they might help her to help them; she does it not for herself, but for their good. Even now, if a congregation desires a parish deaconess to succeed in her work, the people of that congregation where she is to do her work must respond to her call for aid. This is the other side.

Our Lutheran Church has these servants of Christ, and was first in reviving this blessed work in the Church for Christ According to the figures at hand there are nine deaconess institutions in our American Lutheran Church with property valued at $827,000, and 325 deaconesses. Now the deaconess work of our Church trains its probationers in all of the three general classes of deaconess work, that is, teaching, nursing and parish; and parish work has been regarded by us as the chief calling and service of the deaconess.

The parish work of a deaconess is under the direction of the pastor. This is necessarily so. Her work lies where he sees the need of woman's ministry. For example, there are the Lord's poor and needy. She should know the worthy and invite the congregation to aid her to get the necessary food and clothing. The relief she offers is in Christ's name and for his sake. This relief work is good for the congregation. Then she will find a work among the sick and the dying. She is there not to be waited on but to minister help and comfort to those who mourn, perhaps the only one in this hour of stress, with tender hands and sympathizing heart to do for the grief-stricken family. Besides these there are the neglected families of the Church she visits, and the careless Sunday school children she wins back to the fold, and many other useful things for her to do. Her business is in the Church everywhere to strengthen by the invaluable addition of this specific and official form of woman's ministry—the Church's working force. To help, not to hinder.

Eccentric Epitaphs

FROM the cradle to the grave, human nature is perverse; and the parents who give their helpless infants such names as "Labussa Flussa" or "Keren-happuch Kezia" (cases which happened within my knowledge), are next-door neighbors to the relatives who add new terrors to death by their absurdities in the line of epitaphs and obituaries. These express, doubtless, as sincere a grief as if they were well written; but the effect upon the outsider is different. He is moved, indeed, but not to tears. He cherishes the lines, but not with sorrow, and in after hours, like Wordsworth's daffodils,

"They shine upon that inward eye
Which is the bliss of solitude."

Obituaries have never been a study of mine, though I came across a bona-fide one in a Philadelphia paper not long ago which deserves mention:

"Walters.—On Oct. 5th, Miss Lizzie, nee 'Sis' Walters. Funeral from the residence of her brother, Bob Walters, 1003 G—— St."

This reminds me of a small boy of my acquaintance, fond of French phrases but ignorant of the language, who spoke of a bride as "Mrs. Jones, ecru Smith!" But this is digression; for the business of this article is to chronicle a "nice derangement of epitaphs," in the hope that others will enjoy them as much as I do.

New England is a fertile field of research for mortuary inscriptions. Almost every village cemetery has its gems, and they are scattered all the way from Maine, where

"Lies the body of John Mound,
Lost at sea, and never found,"

and where

"John Phillips.
Accidentally shot as a mark of affection by his brother,"

sleeps in peace after life's fitful fever, to Connecticut, whose marital joys are set forth in the concise statement:

"Here lies the body of Obadiah Wilkinson,
And Ruth his wife.
Their warfare is accomplished."

In Vermont the question "Is marriage a failure?" is continued, and both sides are shown. The first comes from Burlington:

"She lived with her husband fifty years,
And died in the confident hope of a better life."

Still more emphatic is the second one, and shows a wit, indeed, more akin to France than sober New England:

"My wife lies here.
All my tears cannot bring her back.
Therefore I weep."

A tombstone repelling curiosity at Stowe is as follows:

"I was somebody—who, is no business of yours,"

while one in Peak Cemetery raises, but does not satisfy it:

"Thomas Culbert.
The voice of a stepfather beneath this
Stone is to rest one shamefully robbed
In life by his wife's son, and Esq. Tom
And David Leary's wife."

Another great favorite, found in many places, is:

"Stranger, reflect as you pass by
As you are now, so once was I,
As I am now, so shall you be,
Prepare for death, and follow me."

Especially noticeable for their brevity are those written for children; for instance, this from Stowe:

"Sacred to the memory of three twins";

and again, from Burlington,

"Died when young and full of promise,
Of whooping-cough our Thomas."

The very virtues of the deceased often prove their ruin, from an elegiac point of view, as in the following case, from Maine:

"Here Betsey Brown her body lies,
Her soul is flying in the skies.
While here on earth, she sometimes spun
Six hundred skeins, from sun to sun,
And wove one day, her daughter brags,
Two hundred pounds of carpet rags."

And in another, from Pembroke, N. H.:

"Here lies a man never beat by a plan,
Straight was his aim, and sure of his game,
Never was a lover but invented a revolver,"

while Amanda Lowe's has a homely domesticity about it that recalls Lowell's favorite epitaph, "She was so pleasant!" For Amanda, we learn,

"Loved me, and my grandchildren reverenced her,
She bathed my feet, and kept my socks well darned."

We have apparently the original Mugwump in Wayland:

"Here lies the body of Dr. Hayward.
A man who never voted,
Of such is the kingdom of Heaven";

another original is buried at Wendell:

"Here lies the body of Samuel Proctor
Who lived and died without a doctor."

At Mt. Auburn an especially pungent inscription is recorded:

"Here lies a man beneath this sod,
Who slandered all except his God,
And him he would have slandered too,
But that his God he never knew."

There is another in Connecticut, in which evidently the relatives got even with the husband of the deceased:

"Here lies the mother of children five,
Of whom three are dead and two are alive,
The three that are dead preferring rather
To die with their mother than live with their father."

The harvest is not so rich outside of New England; yet some gleanings may be presented. In Delaware one is recorded in which grief struggles with grammar as follows:

"And am she dead, and are she gone?
And have she left I all alone?
Oh, cruel fate! you is unkind
To take she 'fore and leave I 'hind";

while Pennsylvania has another, full of stammering eloquence:

"She was—words is wanting to tell what!
Think what a friend would be—she was that!"

From New York comes a specimen with a suggestive flavor of the railway time-table about it:

"She was in health at 11.30 A. M.
And left for heaven at 3.30 P. M.";

and a second that is breathlessly brief:

"This corpse
is
Phebe Thorp's.

Poor Phebe! was there nothing more to say?

From a mountain churchyard in Pennsylvania comes this warning:

"Here in this world we make short stay,
For Death will come and take no nay;
Be always ready night and day,
I suddenly was snatched away."

The following has no local habitation, but is certainly universally applicable:

"A bird, a man, a loaded gun,
No bird—dead man,—thy will be done."

The next is from Ireland—or if it isn't, it ought to be, for it is a bull of truly Irish breed:

"Here lies William Green, who died in Manchester,
Sept. 9, 19—. Had he lived, he could have been buried here."

Still, there are New England examples quite as bad—or good—such as:

"Here lies the body of Thomas Vernon
The only surviving son of Admiral Vernon."

While this, though American, is certainly ambiguous:

"The winter snow congealed his form,
But now we know our Uncle's warm."

There is no ambiguity, however, to be complained of in the following appeal:

"Alpha White
Weight 309 lbs.
Open wide ye golden gates
That lead to the heavenly shore;
And mother weighs much more!"

Our father suffered in passing through, which reminds one of the inscription in Shetford churchyard, England:

"Beneath this monumental stone
Lies half a ton of flesh and bone."

The list grows long, and I forbear. The trivialty of such a fond record as this has already gone far enough for the patience of the reader.

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It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for us all; we must have heaven in us before we get into heaven. If we do not get to heaven before we die we shall never get there afterward. An old Scotchman was asked if he ever expected to get to heaven. "Why man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often be there before you go to stay there. If you come down tomorrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented, when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold on eternal life." Get hold of it now. It is a thing of the future, and it is a thing of the present; and even your part of it which is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

"Here Am I. Send Me"

BY MINNIE A. G. EDINGTON.

JOHN ROLLINS moved restlessly in his seat and looked anxiously and wistfully at his parents, who, however, resolutely kept their eyes turned toward the pulpit.

It was an earnest, soul stirring plea for new recruits for the Master's service which the Rev. Ebert was making, with "Whom shall I send? And who will go for us?" as his text. And it was with a great longing to answer, "Here am I. Send me," that John Rollins listened. Ever since he was a little fellow he had planned to be a minister when he should be a man. His favorite play had been "church," and, though his parents had destined him, from his birth, for a different calling, they had smiled upon his childish ambition and even encouraged his attempts at pulpit oratory. But, as he grew older, they told him frankly that he was to be a great criminal lawyer like his Uncle Horace, and should be arguing cases, instead of preaching sermons.

It was a cruel blow to the boy's aspirations. He had not the least taste for the law, while he loved the study of God's Word. He had the deepest compassion and sympathy for erring and sorrowing humanity. Even the most darkly dyed criminal aroused in him no repulsion, no stern wrath, only the most tender pity, the most earnest desire to help and uplift.

"I can only think of his poor soul," he said, sadly. "I remember only the horrible pit that yawns at his feet; and I long to pull him back to safety. Christ came to seek the lost and sinful and save them. He did not come for the sake of the righteous, who need no repentance."

"But, if you are a minister, you can never rise any higher," urged his mother. "While, if you become a lawyer, you may aspire to be a judge or even the President."

"There is no higher office than that of a Christian minister," he answered gravely. "I have no wish to be a judge, for I could *never* pronounce the death sentence, or condemn any one to a long term of imprisonment."

"But such things are absolutely necessary to the peace and welfare of society," said his father. "Men and women who abuse their liberty should be deprived of it."

"True, father; and, until some wiser and more humane method is devised for the restraint and punishment of crime, *some one* must, of course, condemn and sentence; but I am not fitted for the work."

"That is all nonsense, John," replied his father, impatiently. "Once you are entered upon the work, you will soon become hardened to those things."

"But I do not wish to become hardened, father."

"Well, well, my boy, argument is useless. A lawyer you are destined to become, and I have already made arrangements with your Uncle Horace to receive you into his office. He is one of the greatest criminal lawyers in the State."

This conversation took place when John was seventeen years old, just two years before his graduation from the high school, and one year before the opening of our story. In obedience to his father, he had spent his last vacation in reading law with his uncle, and expected to be under the necessity of spending the coming summer in like manner. But his whole soul rebelled against the enforced study. His Uncle Horace understood the boy's dislike for the law, and though he himself ardently loved his profession, he did not approve of trying to fit round pegs into square holes or *vice versa*. Still, he said nothing, wisely resolving not to interfere until his nephew's graduation. Something might occur, in the meantime, to give the boy a chance to follow his own inclination.

On this particular Sunday evening, while he listened, only half hearing his pastor's earnest words, he tried to balance fairly the reasons for his being a lawyer against those for his heart's desire. Wealth and high station on the one hand, with the admiring plaudits of an idol worshiping public. On the other, very possibly poverty, obscurity, many sacrifices of self—it might even be, persecution and reviling—his only reward an approving conscience, and the unfading laurels that await the conqueror in the great fight of faith. Were these things worth the sacrifice of those? It was easy for him to answer this question for himself; but how could he gain his parents' approval? They were abundantly able to defray all his expenses during his years of preparation, but how win them to do so? Most ardently he prayed, "Lord, here am I. Make it possible for me to go for Thee. Thou knowest my love for Thee, my deep longing to be

even the lowliest of Thy ministers. If Thou art willing to accept my services, open Thou a way for me."

At the close of the services, while his heart was still praying, Rev. Ebert said to him, "Dear John, I wish you could devote your splendid gifts to the Master's service. There is such an urgent need for earnest pastors, and you are just the type of young man to whom the Lord calls most insistently, 'Whom shall I send? And who will go for us?'"

"I know, Rev. Ebert," John replied, slowly and sadly; "and my heart longs to answer, 'Here am I. Send me.' But I cannot disobey my parents, and they will never consent. Their only son must realize, to the full, their worldly ambitious hopes for him, no matter if his own soul perish in the race for wealth and fame."

The last sentence was spoken a little bitterly, but he instantly added, "They are the kindest of parents, and believe they are acting for my good. I must not find fault with them. If God really wants me, will He not open a door for me to enter His service, without disobedience and defiance to my parents?"

"I believe so, my dear boy. Go on, nobly doing your duty, and God will make use of you some time and some how."

Just outside the church door Edith More slipped her hand through his arm. It had become so much a matter of course that he should walk home with her.

"Oh, John!" she cried, with a little enthusiastic pressure of his arm; "wasn't that a splendid sermon? I thought of you all the time. What beautiful, beautiful feet yours would be, if you were a messenger of the Gospel."

"He looked down at his shapely but rather large feet and said, with a poor attempt at jesting: "My big, clumsy feet are better fitted to follow a plowshare than to climb the pulpit stair."

"John," she replied, reproachfully, "you know your feet are just the right size to support your weight. Why *don't* you study for the ministry? I am sure that Christ wants you —He *needs* you to help garner the golden grain that is ready for the harvest."

"Give up all my splendid career as a lawyer and statesman, for which my parents have planned for years, Edith?"

"Oh, John, your highest success will still be a failure, because you have turned from the path that God has marked out for you, to walk in ways of your own choosing. Will the perishing laurels of fame repay you for the loss of the unfading crown of life? I do not see how any one who professes to love Christ, and possesses the necessary talents, can refuse to hear the heart breaking cry of the famishing millions. Oh, if *I* only were a man! Or if women could be preachers!"

John Rollins answered her almost harshly, "They can be missionaries."

"Yes, but that means a foreign field of labor; and, most probably, a foreign grave, and I cannot leave my home. My mother, my father, the little ones, all need me. My first duty, God has shown me clearly, is in my own home."

John Rollins spoke more gently, more tenderly: "Yes, Edith, your way is plain. Forgive my seeming ill nature. I think you know how it is with me. My heart's one desire is to be a minister. I long to say, 'Here am I, dear Saviour. Send me where Thou wilt if only I may serve Thee *somewhere.*' But my parents have marked out for me a brilliant career as a lawyer and politician. My mother even aspires to the high honor of being a President's mother. I dare not go against their will, and I do not know how to win their consent to my choice."

"It is a conflict, on your part, between duty and inclination; on theirs, between God and Mammon," said Edith, gravely and sadly. "I confess I am very much disappointed, John; but, of course, you are not to blame. I know it is hard to be compelled to follow one calling when your whole soul longs to pursue another. But we can only hope and pray that God will open a way for you to become a minister. He will, if He truly desires you in His service. I will pray for you, too, John," she added, with a little sympathetic pressure of his arm.

"Well, Edith," he said, more cheerfully, as they paused at the gate of her home, "perhaps the wonderful sermon this evening has moved my parents even as it has moved you and me, and they will withdraw their objections to my becoming a minister."

On reaching home he found his mother alone, for the moment, in the sitting room.

"Well, mother," he said, looking at her wistfully and eagerly, "was not that a grand sermon this evening? It made me feel ready for any sacrifice for the Master's sake."

"The Rev. Ebert is an enthusiast, John, and he certainly surpassed even himself this evening. As for sacrifice," and she looked at him

sharply, and went on with a little harshness in her tone, "you are foolish enough to throw away a brilliant career in a moment of pious ecstasy; but, fortunately for you, your father and I are more clear-headed and rational."

"I thought—I hoped——" he faltered, with a great sinking at the heart. Alas! for all his hopes.

"No doubt, my boy," she said, taking up a book and carelessly turning its pages. "You are foolish enough, as I said, for any rash deed, of which you would repent ere long."

"I could never repent of having obeyed my Master's command," he replied. Adding earnestly, "Are you quite sure, dear mother, that it is not you who are making the mistake? If God wants me have you a right to withhold me?"

"We will not discuss this matter any more this evening, John," she said, coldly and with a commanding gesture. "I wish to finish this book yet before I retire."

With a sigh he left the room and went upstairs to his own bedroom. Lighting the gas, he sat down to read his customary chapter in the Bible. This done, he knelt down at his bedside and prayed, as he had never prayed before, feeling that to God alone he must look for help in directing his future.

"Thou canst make all things work together for the fulfilling of Thy holy will," he prayed. "If, therefore, it is Thy will that I should obey Thy call, open Thou a door that I may pass through!" *(To be continued.)*

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"The Dark Ages"

The Dark Ages are usually reckoned as extending from the fall of Rome in 476 A. D. to the beginning of the eleventh century. It is a time of interest to the student of Church history. To "the Dark Ages belong the migration and settlement of the Teutonic tribes, as well as their fusion with the Latin people, the conversion of the barbarians, of Mohammed and the Saracens, of the Scandinavian branch of the Teutonic family, of Charlemagne, the Roman Empire in the East and its restoration in the West, and the rise of the Papal power."

Looking back to this period our Scripture directs attention to the gross wickedness of mankind and the need of such a righteousness as the Gospel reveals. The wrath of God rested on the Gentile as well as on the Jew, so that all people needed to receive from God a righteousness that was of faith and not of the law. Nevertheless, for all the wicked thoughts and senseless reasoning, and the blinding of men's minds to the spiritual perfections and nature of God, and their disobedience respecting His worship and service, God revealed His divinity and worthiness and demonstrated His own holy character in the manifestation of His works in the providential ordering of history. It is a Scripture of interest to us in the historical setting of this topic as indicating the nations' need of righteousness.

Rome had lost her greatness, because there was lack of men to fill her legions, because with the death of liberty came loss of virile energy and sturdy virtue, and municipal government was corrupt. Instead there rose the Papal power out of which grew the conditions leading to the Reformation. And while there was the growth and organization of the Papacy, the development of its doctrinal system and the corrupt state of the Church, in the fusion of the Germanic and Latin peoples there was that, as we regard the consequent effect produced on both, calculated to clear the atmosphere in God's own way and time of the domination of Rome's ecclesiastical tyranny.

Again, as we study the conversion of the barbarians to Christianity and the part played in history by the Saracens, together with the wreck of the empire, we cannot fail to note the inherent vitality of the Christian Church. And at a time when the Church was the sole remaining bond of social unity the inundation of the Northmen came. Easily they adopted the manners and customs of the countries they overran, infused fresh blood and masculine vigor where was the enervating influence of a monastic Church, and gave "preponderance of local rule as opposed to centralization of power." Out of this chaos Christendom arose more powerful, more evangelical, more apostolic than for centuries.

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Breathe no sentiment, say no word, give no expression of the countenance that will offend another, or send a thrill of pain through his bosom. We are surrounded by sensitive hearts, which a word, or look, even, might fill to the brim with sorrow. If you are careless of the opinions and expressions of others, remember that they are differently constituted from yourself, and never, by word or sign, cast a shadow on a happy heart, or throw aside the smiles of joy that love to linger on a pleasant face.

Specific Work for the Luther League

BY JAMES O. BERDAHL.

WAS there ever more need for strenuous Christian work than at the present time? With the present day tolerance of looseness in conduct; disregard and disrespect for things sacred; aye, even crime rampant in every municipality, with public officials openly and brazenly refusing to enforce the laws they have sworn to uphold, if not actually participating in their violation; disgraceful prostitution of governmental offices by national characters in their mad scramble for honor, power and wealth. In short, a worship of the golden calf which has reached a frenzy dangerous to the welfare of our nation. I repeat, therefore, was there ever greater need for strenuous Christian work? And who must do this work if not the youth of the land? "The old for counsel, the young for work," is a saying which means all too little to most of us. More counsel, or perhaps counsel more wisely given, on the part of the elders; and more active work on the part of the younger element, should mean a combination productive of much good to every community, and to help bring about this combination must be a part of the work of the Luther League.

Activity in Church work, as well as in any cause which has for its purpose the betterment of the community in which we live, is our duty. Our lives and our abilities, whether few or many, are to be used in the service of God for the common good. "The silver is mine and the gold is mine, saith the Lord of hosts." And that person who uses his talents or his wealth for his own pleasure alone cannot expect to experience the great pleasure of duty well done, nor hope to receive the greater reward of the wonderful hereafter. We must therefore be steadfast in our efforts to do something for the Kingdom of God, for only by continual and conscientious exercise of our abilities can we hope to become proficient.

In looking over the reports from the various local Luther Leagues and young people's organizations, I notice that very few report any definite work. Just how to secure the greatest results from the local organizations is a matter upon which I shall not presume to advise. This is the field for wise executive pastoral management in each congregation. One thing is certain—there must be work in order to be interest. This is as true of Church work as of school activities or whatever one may choose to mention. And I feel that if the local organizations which are now leading a precarious existence would undertake something definite for which to work in their own congregation, there would be material increase of interest.

During the years which this organization has been in existence no one will deny but that it has been productive of much good in helping to further the cause of the young people's movement within the Lutheran churches. From my own experience I can truthfully state that it has been the means not only of developing an interest in the study of the Bible, with an increased knowledge of its truths, but also of the work of the Church at home and abroad.

Who shall say it has not been worth while, for who would put a value either in time or money upon a soul; or, in the words of the Bible, "What shall a man give in exchange for his soul." I hope, however, that we may do even more in the future than in the past.

In closing I can do no better than quote President Stoever, of the National Luther League, when he said, "We have much to consider. We need thought, patience, good judgment and much prayer to secure proper results. Let nothing personal or selfish be introduced or considered, but let us all work and act for that which will produce the best results in our Church work, a spirit of loyalty to the Church and to Jesus Christ, our leader, in all His work."

Prepare us, Lord, for this great work of Thine
By Thine own process; we know not the way
To fit ourselves; we only grope; the day
Is Thine; its light, a ray from Thee divine,
Illumes the earth where Thou wouldst have it shine;
And in Thy light our own poor struggling ray
Gets new encouragement, until we say
With longing hearts, "Thy will be done, not mine."
Then we are ready; then Thou wilt use our powers
To spread Thy kingdom and build up Thy cause;
And Thou wilt make our consecrated hours
Our sunniest; nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be.

Luther League Topics

Quinquagesima Sunday. February 2, 1913.

Church Extension

Exodus 25:20-29; Rom. 15:1-7.
By Rev. Charles L. Fry, D.D.

What an exceeding pity it is that the one among the Protestant Churches in America which has by far the largest material for Church Extension should have by far the smallest fund for prosecuting this crucial work, which you will agree is unquestionably the most vital movement now pressing its claims upon our people in this land!

Plain as daylight is the self-evident proposition that if our glorious old Mother Church of the Reformation is to exert any adequate influence, as one of the leading religious forces in this country, her Extension Fund, for building Lutheran chapels in the strategic centers of our Anglicizing population, must have its annual membership fees and its life membership fees largely augmented. The fact that appropriations from this fund never go to stay longer in any one place than just to set the new church enterprise on its feet, as a temporary loan without interest, then come back into the treasury, to instantly hasten to help some other promising movement in the nick of its emergency, and so on and on in its benign errands perpetually, as long as the world and its needs shall last—if this does not commend itself as an incomparable Christian investment, of which Heaven itself will never cease to share the joy of its returns, we must be quite at a loss to understand why, in other denominations, it rolls up into the millions!

The hundreds of churches already aided could be multiplied, if we had the men and the means to start them. For we certainly do have the people, ready to gather. There are 3,430,000 of them, baptised Lutherans every one, who have drifted away altogether. This means *twice* as many as those who are communicants! Of what other denomination in Protestant Christianity can it be said that the proportion of its people within and without the pale of Church membership is two to one?

Nor do our scattered Lutherans bear any remotest resemblance to illiterate classes. Many of them are brainy, competent, progressive young men and women, who will be leaders of great enterprises within the next generation. If we make no effort to look after their spiritual interests other Churches will, and they will be lost to us forever.

Are you personally acquainted with any of these our own brothers in the bonds of the Augsburg Confession? Do you know such a name as, for instance, Prof. Niels E. Hansen, who teaches scientific agriculture in one of the small colleges in South Dakota? Under what heavy bonds of obligation has this man put the extreme Northwest, by the success of his experiments in acclimating the apple and cherry trees, that they will not freeze at 40 degrees below zero? Three times has he been sent by the United States Government to far Northern Asia to find, if possible, a variety of alfalfa that will grow in the snow line, and his wonderful discovery of the little yellow-flowered species means untold development to vast cold sections of North America, which hitherto have been barren and uninhabited. So, too, in the reclaiming of enormous arid districts by irrigation processes and storage reservoirs, our Scandinavian and German pioneer settlers have rendered incalculable service.

Are such Americans deserving of Church privileges for themselves and for their children? We may be well assured that *one* lone English Lutheran mission in all the huge State of Montana would not long remain in its solitariness, if a big blushing red figure 1 stared our Luther Leagues in the face, pasted on a wall map of those States which are Lutheran empires in themselves! The same is true of the meager 4 in the huge State of Washington, the 2 in Oregon, the none at all in Alabama, the 2 in Western Canada, and so on round the circle. Object teaching has not been sufficiently used among us. Our whole mission work must be made *concrete* in the eyes of our people. So long as they have a vague, hazy conception of the field and its latent forces, so long will their concern about it be correspondingly indifferent. Only when they actually see the existing situation, and can literally put their finger on the identical spot where conditions are ripe for immediate development, will their blood begin to tingle in their veins with a realizing sense of our matchless possibilities. If each Sunday school would hang up a map of North America, with the Church Extension figures of each State

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

indicated in conspicuous colors, the whole country in miniature would thus be in the sight of every congregation, by means of such realistic diagrams.

The map itself, in ornamental size, can be bought for a dollar, and the mucilaged red figures can readily be removed and changed, as the work gradually progresses. Other denominations whose Home Mission and Church Extension funds run up into the millions can set us a good example in this respect. Tell the facts concerning our Church to our own members, and this is the reply you will hear: "We had no idea that the multitude of ungathered Lutherans in this country reaches any such figure as 3,430,000. Neither had we any idea that the need of more ministers is so tremendously urgent, else would our prayers in this special behalf not have been so lax. Indeed, we can hardly remember the time when we made this the subject of particular supplication, even in church or in the Sunday school or in the Luther League, much less in the home."

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Lent I. February 9, 1913.

The Vine and the Branches

St. John 15:1-10.

Topic reviewed by Rev. Paul W. Koller.

This simple story of the vine and the branches is one of the most wonderful stories that has ever been told. Its meaning is so profound and its truths so blessed that only our Lord could have spoken them.

Its words are so familiar, however, brought about by the frequent telling, that their power to awaken the soul is in danger of being lessened. They come and go, through ear and mind, like some lodger who always having the same appearance comes and goes until no one takes notice of him. There is this danger with this oft told story of the "Vine and the Branches." The fault is ours, however, and the loss, too.

Let us try to hear these wonderfully tender words this time as if for the first time, and learn the lessons. In doing this we must always bear in mind the great truth that Christ is the vine, and we who try to follow Him and find our life in Him, are the branches.

1. *The Oneness of Vine and Branches.*

The vine and its branches constitute one plant. The branches may go in many directions, and find their resting place on different objects. Yet one life, one stream of sap, one essential quality and character pervades them all from root to furtherest twig. Even those of us who know least of plants and vines know that all these different parts make one plant, and that all and each play their part in the life of the vine. So it is with Christ. We are one with Christ and one with each other. As long as we are in union with the vine we have life and usefulness, but apart from Him we die.

This is the great underlying truth of the unity of the Church. Men have tried to show that it must be outward and visible, dependent upon some perfect organization or a priesthood of apostolic ordination. This theory of outward unity will not hold. All who accept Jesus Christ as the Son of God and man become one with Him, and one with the great company of believers. This is the true unity of the Church.

2. *The Yielding of the Vine.*

A vine is not stiff and upstanding like a tree, but pliant and yielding. It bends to the will of the husbandman who guides its branches upon an arbor or trellis, and trains it in the way he would have it go.

This suggests a thought as to Christ and His followers. Christ said, "My Father is the husbandman." He indeed yielded Himself to His Father's will and became obedient unto death, even the death of the cross—yielding always, even to be bound to the cross. So it must be with us who are followers of Him. We must yield to the Father's will.

When Ugo Bassi preached to the Italian prisoners in the hospital on the eve of Austria's expulsion from Italy, he told the story of the "Vine." He told how it is tied to a stake, and if its arms stretch out, it is but crosswise; so they are forced and bound. Fellow Leaguers, let God have His way with you.

3. *Fruit Bearing.*

The great purpose of a vine and its branches is to bear fruit. For that it grows, and if there is no fruit it has no reason for existence. See how Christ emphasizes this in our lesson. He speaks of "fruit," "much fruit," "more fruit." This is what Christ expects of us who have our life from Him. Are we fruit bearing Christians? If we are not, then we are not in vital union with Christ. Those who truly have their life from Him will bear fruit. A sweetened temper, a clean life, a sympathetic heart, a life of helpfulness and service are some of the fruits of being in living union with Christ. Come closer to Jesus Christ. Abide in Him, and He will abide in you.

Suggested Questions.

1. Under what conditions was Christ speaking?

2. In what way is Christ the source of our life?

3. How do we keep up this vital union with Christ?

4. What fruit have you borne for Christ?

5. What becomes of the branches that bear no fruit?

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2d Sunday in Lent. February 16, 1913.

Philip Melanchthon

Isa. 6:1-8.

By Rev. G. W. Bechtold.

It is the fate of some men, regardless of their real place in history, to occupy a comparatively subordinate position in the mind of the people. Such has been the destiny of the memory—ill deserved—of Philip Melanchthon, friend of Luther, university professor, teacher of Germany, framer of confessions, defender of the faith in diets and religious conferences, spiritual adviser of princes and cities in matters of faith, commentator on the Holy Scriptures and conserver of the new scholarship for the Christian Church.

The coming of Melanchthon as professor to Wittenberg was to be of inestimable value to Luther and the Reformation. His services, coveted by several universities, at the advice of his learned uncle, Reuchlin, providentially came to the new university. Here, four days after his arrival, a mere stripling of twenty-one years, he delivered his inaugural, "The Improvement of the Studies of Youth." This was the foundation of a devoted friendship only paralleled by one in Scripture; for if Luther was the David of the Reformation, Melanchthon was the kindly Jonathan, an indispensable complement to the mighty work of the reformer. Opposites in character and temperament, they were one in the great tasks which Luther had assumed. As Luther put it, he was the rough, boisterous pioneer, fighting "devils and monsters," removing stumps and stones and clearing wild forests; but Philip came along softly and gently, sowing and watering with joy. This tender regard was mutual, Melanchthon declaring at one time that he "would rather die than be separated from Luther."

His advent as professor was crowned with immediate success, from five hundred to fifteen hundred students attending his lectures. Satisfied that both the old scholastic theology and the new humanism were insufficient for the needs of mankind, and that no ingenuity of scholarship could bridge over the chasm between them, he conceived the mission of classical studies to be the regeneration of society and a better theology. He led his students to the sources of knowledge which lead to Christ, and taught that the knowledge of Greek and Hebrew "furnished the key for the understanding of the Scriptures."

By his organizing activity in the sphere of educational institutions and his many writings he became the founder of the learned schools of evangelical Germany. In philosophy also Melanchthon was the teacher of the whole Protestant German world.

It is, however, as a framer of confessions that he was most valuable to Luther. Even though Luther was the author of the Augsburg Confession, it was due to the composing abilities of Melanchthon that it in a measure achieved its distinction as a complete statement of doctrine on mooted points by the Church Catholic. His early training had taught him the art of expressing the truth forcibly in an inoffensive manner. A master of style, he devoted every possible moment to polishing its language and turning its phrases. Prepared in a remarkably short time, Dr. Krauth says of it: "To the Christian it presents itself as the greatest work, regarded in its historical relations, in which pure religion has been sustained by human hands." Its matchless form caused Luther to say, after its delivery: "I am greatly delighted that I have lived to this hour, wherein Christ has been publicly proclaimed by so many confessors before such an assembly in a confession altogether excellent." Wrought out in two months of constant anguish, distressed by the jealousies and bickerings of men whose support he needed, the Augsburg Confession stands today "as his loftiest monument and marks the climax of his usefulness."

As a defender of the faith he showed his loyalty to the new order of things already at the Leipsic disputation, of which he terms himself "an idle spectator." Here he roused the ire of Eck by his able suggestions to the disputants. Later, at the burning of the Papal bull, he supported Luther's action, saying to his students: "Come on, worthy youths; march together to this pious, religious spectacle. Perhaps the time is here in which the Anti-Christ will be revealed." When at the Diet of Spires the Romanists attempted to divide

the reformers on the question of the Lord's Supper and to condemn the Zwinglians unheard, Melanchthon, although he disagreed with them, insisted that they be not judged without a hearing.

Melanchthon was in constant mental agony, caused by the distractions of the Church, but he never wavered in bearing testimony to his faith. For him the Scripture was the only rule of faith and the source of all doctrine; even when he most earnestly desired to unite the different elements in peaceful agreement, and temporary concessions were made, he constantly repented and acknowledged his well meaning errors. The conference at Regensburg was fruitless because Melanchthon firmly adhered to the articles on the Church, auricular confession and the sacraments.

As a spiritual adviser princes and cities alike sought his clear definitions of the principles which governed the great conflict. Philip of Hesse, moved by an interview with Melanchthon, gave himself enthusiastically to the evangelical cause; the Duke of Bavaria, having heard the confession, declared that if such were its teachings they should be spread broadcast.

If all other knowledge concerning Melanchthon should perish, he would continue to be known by his writings: the Augsburg Confession and Apology, and his biblical commentary, "Commonplaces of Theology." Of this work Luther said if any man had it and his German Bible and mastered those two books, he would be a theologian. Gentle, peaceful, mild and unassuming, his spirit is shown in the following words, spoken in his twenty-eighth year: "I am conscious of no other motive in the study of theology than to better men's lives."

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3d Sunday in Lent. February 23, 1913.

No Greater Love Than This

St. John 15:11-13.

Topic reviewed by Rev. Paul W. Koller.

In this lesson our Lord moves into another and deeper development of the union between Himself and His disciples. He tells them that the life union between Him and them is a union of love. Love is the great heart artery that puts us in living union with the Godhead and God with us. "As the Father hath loved me, so have I loved you: continue ye in my love." The result of this love of Christ flowing into us is not only to make us love Christ more, but also that our love may flow out in blessing to our fellows, "This is my commandment, That ye love one another as I have loved you."

1. *The Love of Christ.*

Very few of us will read the central verse of this lesson: "Greater love hath no man than this, that a man lay down his life for his friends," without thinking of some great heroic deed of self-sacrifice. As for instance, that of the Russian serf who threw himself to the wolves that his master might be saved, and whose headstone bears the inscription of our scripture. We say these are deeds of the greatest love that the human heart can have. It is true. They evidence the greatest love of which humanity is capable. But the love of Christ is infinitely greater. He sacrificed Himself not only for His friends but for His enemies as well. His love is greater than any human love can possibly be. There is no limit to Christ's love.

2. *Even unto Death.*

In this scripture we come under the shadow of the cross. While commentators tell us that Christ did not mean to speak of His atoning work here as He tells them that, "Greater love hath no man than this, that a man lay down his life for his friends." Yet we cannot help but feel that He speaks as standing near to the cross. Very soon indeed after these words comes His arrest and then the crucifixion.

We are very near to that time in this Lenten season. This study should make us think more seriously of what that love of Christ means which led Him even to the cross for us.

3. *The Measure of our Love.*

Christ Himself is the headspring and example of every good and perfect thing which His disciples are to have and be. Their joy is to be like His joy; their love is to be like His love. Of course our love cannot be as great and perfect as Christ's. But we are to emulate Him. As He loved us, so we are to love our fellow-men. This is much needed today. We live in a selfish age. Men and women are much concerned about their own welfare. They love their own ease and comfort. But Christ would have us love others as well, both for their welfare and our own good. Our love is to be like His in that it reaches even to our enemies. "Love your enemies, pray for them that despitefully use you," is our Lord's solemn word to us.

QUESTIONS.

1. Why does Christ love us?
2. How do we know that Christ loves us?

3. What proof must we give of our love for Christ?

4. What is the measure of our love for others?

5. What are some of the results of abiding in Christ's love?

Sunday, January 5, 1913. Sunday after New Year.

The World for Jesus. (Missionary)

Daily Bible Readings.—Monday, December 30, 1912, St. Luke, 2:1-20; Tuesday, December 31, St. Luke 2:22-35; Wednesday, January 1, 1913, St. Luke 2:36-38; Thursday, January 2, St. Matt. 2:1-15; Friday, January 3, St. Matt. 2:16-18; Saturday, January 4, St. Matt. 2:19-23.

Opening Service.—Hymn 217. Psalm 67. Prayer. Hymn 93.

Minutes. Roll call.

Memory Lesson.—St. Matt. 5:1. (Note—The purpose of this lesson is to commit the entire fifth chapter of St. Matthew, taking one or two verses a week until the entire chapter is committed.)

Scripture Lesson.—St. Matthew 2:1-15.

Golden Text.—For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—St. John 3:16.

Study the Scripture lesson, calling especial attention to the point that the birth of Jesus was revealed not only to the shepherds of Judea but to the Gentiles of the far-off heathen lands, and that they also came to pay homage to the infant King.

Duet for two girls. Hymn No. 99.

Show a map of the world, point out the many countries in which the boys and girls did *not* celebrate the birth of the child Jesus and where only a very few know even His name.

Recitations and readings, picturing the life of the boys and girls in various heathen countries.

Purpose.—To show that there are many boys and girls in the world who did not celebrate Christmas nor even heard His name. We should pray for them and give of our means so that missionaries might be sent.

Closing Service.—Hymn 214. A prayer for the heathen. Lord's Prayer.

January 12, 1913. First Sunday after Epiphany.

The Bible

Daily Bible Readings.—Monday, January 6, Ps. 1; Tuesday, January 7, Ps. 119:1-8; Wednesday, January 8, Ps. 119:9-16; Thursday, January 9, St. Matt. 5:1-16; Friday, January 10, St. Matt. 5:17-26; Saturday, January 11, St. Matt. 5:38-48.

Opening Service.—Hymn 18. Psalm 1. Prayer. Hymn 44.

Minutes. Roll call.

Memory Lesson.—St. Matt. 5:2-3.

Scripture Lesson.—St. John 20:30-31.

Golden Text.—Thy Word have I hid in mine heart, that I might not sin against thee. Ps. 119:11.

Point of Contact.—Our happiness over a letter received from an absent father or mother and the difference to us between it and one from a stranger.

Purpose of Lesson.—To show that the Bible is God's Word to us and that it should be read and studied to keep us from sin.

Link.—God is our heavenly Father and He has sent us a letter. (Exhibit Bible.) What are some of the messages in His letter? (Here have members read a number of previously selected passages and briefly explain their meaning. If possible, have the Junior suggest others.) We find that He has given us many messages concerning our daily life. These we ought to know, to think about and to follow in order that we may show our love to Him.

Juniors, read your Bible every day or have your parents read it to you, so that you may know the wonderful messages which your heavenly Father has given to you.

Solo. Reports. Business. Announcements.

Closing Service.—Hymn 142. Apostles' Creed.

January 19, 1913. Septuagesima Sunday.

Keys to Open a Bible Verse

Daily Bible Readings.—Monday, January 13, St. Luke 2:41-51; Tuesday, January 14, St. Matt. 3:13-17; Wednesday, January 15, St. Matt. 4:1-11; Thursday, January 16, St. John 1:29-34; Friday, January 17, St. John 1:35-51; Saturday, January 18, St. John 2:1-11.

Opening Service.—Hymn No. 17. Psalm 23. Prayer. Hymn No. 188.

Minutes. Roll call.

Memory Lesson.—St. Matthew 5:4-5.

Scripture Lesson.—St. Mark 2:1-13.

Write on the blackboard the verse as found in St. Mark 2:12 and then distribute among the members the following keys to open a Bible verse: 1. Who is "he"? 2. From what did "he" arise? 3. Why was he lying there? 4. From whence did he get the power to rise? 5. What did Jesus do for him? 6. How did he get into the presence of Jesus? 7. Why was the multitude there? 8. Before healing him, what did Jesus say to him? 9. Who objected to these words of Jesus? 10. How did Jesus answer their objections? 11. What effect did the miracle have on the multitude? 12. What did the multitude do when they saw the miracle? 13. Which was the greater gift to this man, the forgiveness of sin, or the healing of his body? 14. Why is the forgiveness of sins the greater blessing?

Aim.—Jesus is able and willing to help those in trouble or distress.

Solo.

Readings.

Reports. Business. Announcements.

Closing Service.—Hymn No. 196. Lord's Prayer.

January 26, 1913. Sexagesima Sunday.

The Christian Life,—Prayer

Daily Bible Readings.—Monday, January 20, St. John 3:1-13; Tuesday, January 21, St. John 4:1-26; Wednesday, January 22, St. John 4:43-54; Thursday, January 23, St. Luke 4:16-32; Friday, January 24, St. Luke 5:12-15; Saturday, January 25, St. Luke 5:18-26.

Opening Service.—Hymn No. 61. Psalm 91. Prayer. Hymn No. 38.

Minutes. Roll call.

Memory Lesson.—St. Matthew 5:6.

Scripture Lesson.—St. Matt. 6:5-15; 14:22-23; St. Luke 6:12.

Text.—Lord, teach us to pray.—St. Luke 11:1.

Point of Contact.—Ask the members how many know the Lord's Prayer. When they use it? Where they use? How it came to us?

Blackboard Exercise.—Place on the blackboard the following questions:

1. For whom should we pray?
2. For what should we pray?
3. How should we pray?
4. When should we pray?

Suitable Scripture passages might be selected as part answer to these questions, and from the members additional answers and explanations might be drawn.

Aim.—To show what prayer is and that it is a necessary part of the Christian life.

Quartet.

Reports. Business. Announcements.

Closing Service.—Hymn No. 36. Lord's Prayer.

(*Topics continued on page 34.*)

Church members who revolt against God's Word and their pastor would do well to study the history of Korah and his rebellious host.

A fault finder in a church is like a wasp in in an orchard; he likes a rotten apple better than a sound one.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People

Edited by E. P. EILERT

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AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR.

Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,

P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

The way of life is like a path along the seacoast. Every now and then it brings one to a bay, setting inland, and around which are paths. How vivid the new year makes this! The year's end is such a turning place. We pause at this period and look out upon the ocean of time. Two thoughts come to us—what is about to vanish and what is about to appear. The water before us will not be that of the bay. The angel with one foot on the sea of eternity may have the other on the headland of the coming year. Well may we exclaim: "What is man that Thou art mindful of him: and the son of man that Thou visitest him!" Oh, for a life that is hid in Him Who fills both time tnd eternity. But we may not stop at this bay of time. The waves of time are restless as the surges of the sea. Time is crying "Move on!" and with faith and hope and courage we enter the new year, knowing the testimonies of the Lord are very sure.

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Antipodes might characterize the man on Sunday and the man on Monday. There is a strange, striking contrast between man's calm, quiet contemplation on Sunday and his frenzied rush and bustle on Monday. Man conscious of his highest ideals and man squeezed like a sardine in the rush of business are as opposite as America and Burma. The "first, fine, careless rapture" of his energy after breakfast on Monday is likely to be obliterated in the haste to reach his place of business. Blame him? Not exactly, but the result is the thoughts of aspiration in the pell-mell of business are lost. Added to this, the possession of property, especially of an abnormal amount of it, takes away the power of contemplation. It renders difficult that musing, that abstraction of keeping the mind fixed upon some subject to the exclusion of another. Men in business cannot completely rid themselves of those material considerations which take from pure thought about the glories of God, of nature, and of human nature in their larger and holier aspects. This diametrical opposite between man's Sunday and his Monday is a contrast aptly illustrating the truth of the Bible about material possessions. Men themselves realize it sometimes when harassing and caregiving thoughts persistently intrude like unwelcome guests upon their leisure moments and between them and their enjoyment of their highest pleasures.

—

The great theme of the Church today is missions. The question is, is the Christian Church represented at present in the way it should be to the non-Christian world? Take the conditions that prevail in the Dark Continent. In the conflict between Mohammedanism and Christianity, Moslemism is a menace to the Dark Continent, when Bishop Wilson can say that "in a certain part of that land,

where there are about seventy million persons, there are only two missions." Christians need to appreciate the stupendous work and weighty problem of missions. Two things are necessary—first, to assert our faith, and, second, to make that faith effectual. This is required to meet the challenge from the field and will multiply our work in non-Christian lands.

—♣—

Increased Efficiency

A practical suggestion is offered our Leagues for the work of the year. As it has to do with the activities of our societies it may form a part of any plan, and its adoption can only make any plan more successful. It assumes that our societies will be up and doing. For something is the matter with the young person who is not doing things. "Doing things" is characteristic of youth, and, no matter what his years may be, he does not belong to the young people's class unless he has the spirit. No more does a young people's society exist for a name. A young people's society that simply exists and does nothing is an anomaly. It is this spirit of "doing things" we desire directed for increased efficiency for the year's work. We propose that our societies develop competent power. This expects that they shall develop sufficient ability to effect the aims of their organization. This means and is a call for increased efficiency. The thing confidently proposed as the aim of our Leagues for the next year is the cultivation of increased efficiency all along the line of work; and this power to produce an intended result will be shown in its production.

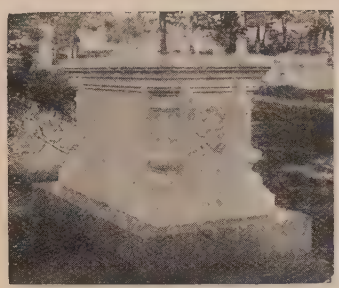
The object of all our workers, each in his own society, should be to develop in the members the power of accomplishing a desired or designed work. Set this as an ideal before you. In achieving it, remember an opportunity cannot be measured by its apparent size.

"Think naught a trifle, though it small appears;
Small sands the mountain, moments make the year."

The opportunity may seem trifling. The time, the occasion, the circumstance attending the trifle may, however, be the fit time and the favorable chance or opening to go on to perfection. It was Lowell who said:

"The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tell him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled."

So vigilance in watching, tact and daring in seizing, and force and persistence in daring are essential in grasping the convenient season and crowding it to success. Add to this another thing. Determine to exercise a rigid and continuous self-control. The habit of having our faculties and energies under the control of our will is important in workers. Beware of half-heartedness and slipshod work. They belong in the category with want of self-control, which is a subtle weakness. "There is a cry in the land today that men are only 50 per cent. efficient. It is a startling accusation, but far too nearly true. And much of our inefficiency is due primarily to lack of self-control." This ability is a condition of mastery. It is a condition in efficiency, for heedless abundance of power may be as fruitless as inefficiency of power. To discover and gauge this gives the League worker strength. Increased efficiency, therefore assumes our having acquired and possessing adequate skill or knowledge for the performance of a duty or the work in hand. A genuine heroic effort is the end sought, and each one who attempts to lead must be willing to achieve as much as possible for this aim. There must be the marks of properly qualified persons in our workers. Three things are involved. First, a standard of excellence. The measure of the extent and value of the quantity and quality of our work must meet the requirements of superiority. The type, model, example for our League work should have those unusually good qualities of distinguishing merit. Nor must we lose sight of the fact that the criterion of excellence must comport with our Church's doctrine and polity. Second, a policy of progress. The course or plan of action in the conduct of the affairs of the society should contemplate an orderly forward movement. Advancement in growth and de-



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velopment should mark the system of measures adopted for the administration of the society. For the society must have a reason for living and through its action it must give an account for its existence. It can stagnate but to die; it must grow—must advance. Third. A decided quality. The League should take on a distinguishing character. It may have numbers. It may be active. Something more is essential and quite as important as age or works, as activity or numbers. It is that something without which a society may live, but which raises the question of how well it lives. The society requires that characteristic which makes it what it is, as heat and light are qualities of the flame. It is that religious spirit without which numbers are without merit, and without which bigness must remain little and never can become greatness. These things are the rewards of patient perseverance; and such effectiveness can only result in the largest increase of excellence in our activities. It is illustrated by an incident in the life of Tampion. He was the most exquisite mechanic in London, perhaps the finest in the world. His name engraved on a timepiece was a satisfactory guarantee of its excellence. Once he was asked to repair a watch upon which his name had been fraudulently engraved. To the astonishment of his customer he smashed it with a hammer, and handed him one of his own matchless workmanship, saying, "Sir, here is a watch of my making." It was Tampion who taught Graham his trade, who made the great clock for the Greenwich Observatory which has been running for more than one hundred and fifty years, and yet needs regulating but once in fifteen months. Because of the excellence of their work both men now lie in Westminster Abbey. Not to die, but to live, that the ratio of useful work resulting from the energy expended may be adequate to the aims and spirit of the League, ring out the call for increased efficiency.

—♣—

The "little town" of Bethlehem has become a little city of 12,000, mostly Christian, inhabitants. Not the largest and most imposing, but the most attractive and appropriate building in David's City is the Lutheran Church of the Nativity, the joy and pride of all Protestant Christians on the hills of Judea. It occupies the highest ground in the town. On Palm Sunday afternoon the church was crowded to overflowing, for the famous Leipzig Quartet sang a number of Christmas and Easter hymns and a peal of bells, sent from Germany, was dedicated.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. M. J. Canup, formerly of High Point, N. C., has become pastor of Epiphany Church, on 128th street, near Park avenue, succeeding Rev. F. B. Clausen.

—The Church of the Holy Comforter, under the care of Rev. Carl Zinnsmeister, missionary superintendent, consecrated its church house at 165th street and Woodycrest avenue, December 1.

—The enlarged building of the Swedish Augustana Home for the Aged, Brooklyn, was dedicated on November 24.

—Rev. Samuel G. Trexler has been installed as students' pastor of the Synod of New York and New England. His field will include Cornell, Columbia, Yale, Harvard and Syracuse universities, in which it is said there are about 1,000 Lutheran young men. Rev. Trexler's work with these young men will be largely personal.

—St. Matthew's Church, Rev. G. B. Young, D. D., pastor, has reduced its funded debt by another $1,000, making a total decrease of $3,000 of its debt in the last three years.

—The Protestant congregations of Richmond Hill, a suburb of this city, have employed experienced canvassers who are making a systematic canvass of the city. The canvass, which is not yet complete, has resulted in reporting 7,108 Protestant families, 926 Roman Catholic families, 100 Hebrews and 1 agnostic. Five families refused to give information. Five hundred and twelve, or about one-fourteenth of the Protestant families, are Lutherans; 175 families expressed a preference for the English Lutheran Church and 71 for the German. In other words, there are 246 Lutheran families in the north side of Richmond Hill, which is the portion that has been canvassed, that are not connected with a Lutheran church.

Philadelphia.

—St. Michael's Church, Rev. Stephen Paulson, pastor, recently received a gift of $1,000 from the daughters of the late Martin Hetzel.

Chicago.

—The laying of the cornerstone of the principal building of the Teachers' College of the Missouri Synod, which is now in process of erection at Forest River, a suburb of this city, was witnessed by a great congregation of 8,000 persons. The school was founded in a building of one room at Fort Wayne, Ind., in 1855. It was removed to Addison, Ill., in 1864, where it now has about 200 students. It is expected that the new buildings and additional facilities will attract a student body of 800 or more.

—The Augustana Home for the Aged in this city is to have a new building. The pastors of the city will each devote twelve days of their time to soliciting funds for the purpose.

—An offering of $1,200 was made at a mission festival held in Trinity Church, Swedish Augustana Synod, in this city.

Boston.

—Rev. Theodore Keyl will direct the Lutheran Orphans' Home at West Roxbury.

Pittsburgh.

—The late Christian Zies, a member of St. Johannis Congregation, and for many years the treasurer of the Ohio Synod's charitable institutions at Mars, Pa., has made the following bequest: To the theological seminary at Columbus, Ohio, $5,000; to the Teachers' Seminary at Woodville, Ohio, $2,000; to St. John's Home for the Aged at Mars, Pa., $2,000; to the Orphans' Home at Mars, Pa., $10,000; to the synodical home mission treasury, $5,000; to the City Mission Society of Pittsburgh, Pa., $1,000; to the Hermansburg Mission Society in Germany, $5,000; to St. Johannis Congregation, North Side, Pittsburgh, Pa., as a fund to defray the hospital expenses of poor patients, $5,000. The whole bequest amounts to $35,000.

Baltimore.

—The new Calvary English Lutheran Church, located at North avenue and Payson street, was consecrated with special exercises extending from November 24 to November 29. The congregation was begun in 1895. The lot upon which the present church stands was purchased in 1895, at a cost of $4,800. The stone chapel was built in 1898, at a cost of $13,000. The new church as now completed is a large semi-Gothic stone church which is a decided credit to Baltimore Lutheranism. The pastor since October, 1910, is Rev. Foster U. Gift.

Washington.

—Zion Church, Rev. Richard Schmidt, pastor, celebrated its forty-fifth anniversary, on December 8.

St. Paul.

—Holy Trinity Church, Rev. James F. Beates, pastor, celebrated the silver jubilee of the dedication of its present church edifice on Reformation Sunday. A special program issued filled the church both morning and evening. In the morning the pastor read an historical sketch of the congregation, and Dr. A. J. D. Haupt, of Albert Lea, Minn., the organizer and builder of the church, preached the jubilee sermon.

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Milwaukee.

—The new annex to the building of the Passavant Hospital, Rev. H. Fritchel, rector, was dedicated November 14. This improvement cost about $90,000 and makes the hospital one of the best equipped in the State.

—This city has a Lutheran population of about 40,000 in connection with more than fifty churches.

Detroit.

—The Jefferson Avenue Church, Rev. J. S. Blank, pastor, is laying plans for the building of their new church edifice early in the spring. The congregation is growing so rapidly it will need larger quarters.

Kansas City.

—After thirteen years of heroic effort to maintain the organization, Grace Church, of this city, has decided to disband. Rev. J. M. Cromer, D. D., was the pastor.

Louisville.

—December 22 marked the thirtieth year of the pastorate of Rev. Dr. S. S. Waltz, of the First Church. The anniversary was made the occasion of a strong appeal in the parish paper to all members of the church to use their combined power and their various talents to further the great work this church is doing. One evidence of the First Church's strength is the cancellation of $2,000 of its bonded debt by funds presented as a Thanksgiving offering.

Dayton.

—St. Luke's Church, of this city, is building a new house of worship. The cornerstone was laid a few weeks ago.

—Grace Mission, of the General Synod, consecrated its new edifice recently.

Toledo.

—On December 8, Martin Luther Church, Rev. William Brenner, pastor, celebrated the first anniversary of the consecration of its church building. Dr. F. Krauss, of Chicago Theological Seminary, preached the sermon. Offerings for the day exceeded $700, bringing the total contributions of the congregation for the year up to $5,000.

Wheeling.

—Rev. Oscar C. Dean has accepted the call to the pastorate of Trinity Church, this city.

Elizabeth.

—The cornerstone of Holy Trinity Church's new building was laid December 8. This church had its start in a Sunday school organized May 21, 1893, at which six children were present. Rev. F. C. Krapf was the first pastor. Rev. L. Y. Seyler is the present pastor. The building now being erected will seat 400 persons and cost $25,000.

General.

—The Lutheran Brotherhood will meet in Cincinnati in May next. Hon. John L. Zimmerman, of Springfield, Ohio, is president of this rapidly growing organization of men of the Lutheran Church.

—Trinity Church, of Akron, Ohio, has broken ground for the erection of its new church on a splendid site, a corner a couple of blocks from the old site. The new structure will cost $138,000 aside from its furnishing.

—Mr. Reuben Young, of Hanover, Pa., who died a few weeks ago, bequeathed his estate of about $80,000 to benevolences and charity. Among the bequests are $5,000 each to Home Missions, Foreign Missions and Pastors' Fund. The Third Lutheran Church is to receive $500. After the special bequests have been paid, the residue of the estate is to be divided between the Lutheran Orphans' Home at Loysville and the Pennsylvania Home, at Pittsburgh, Pa.

—Thiel College has a young man in the student body who is paying his way through college from the profits of a half acre of ground loaned to him for gardening purposes by his father. Beginning when he was twelve years old, he used this half acre garden, selling his products and banking the money he made. This fall he entered Thiel, having $875 in bank. With this money and the income from his garden, which he will continue during vacation periods, he expects easily to put himself through the schools and prepare for the ministry in our Lutheran Church. Albert Trumpeter shows that where there is a will there is a way.

—Dr. Jacob Tanner, of Kentucky Hills, Ky., by the terms of his will, has left all but $1,000 of an estate of $8,000 to the Church. St. Paul's Church, of Cincinnati, receives $2,000; Wittenberg College, Home and Foreign Missions and Church Extension of the General Synod will receive the balance.

—In a sermon of the Advent series, Dr. Charles L. Fry, pastor of Trinity Church, Catasauqua, Pa., after setting forth the vision of the Judgment Day seen and described by St. John, took occasion to expose some of the fallacies indulged in by the famous "Pastor Russell," of Brooklyn. He stated that parts of Russell's theory are clearly contradictory to the word of God; that the evident reason for his scheme is his personal financial gain, as shown by his efforts to sell to newspapers the fictitious report of his "trip around the world," which report he himself wrote before he started on the trip, and that the system Russell preaches, if true, "would give to every profligate free rein to indulge his sensual lusts as long as he lives in this world without fear of his living to endure the penalties of the just wrath of a righteous God."

—Rev. F. W. Buzzard was installed, December 1, pastor of St. Mark's Church, Bellingham, Wash. In this city of 20,000 people there are a dozen Lutheran churches, of which St. Mark's is the only one that uses the English language.

—There has appeared in public prints a warning against an impostor who poses as a Lutheran Church worker. He last appeared at Norwood, Ohio, under the name of Bernard P. Hanstra, where he defrauded a woman of $300 by promising marriage and disappearing on the day set for the wedding. The wisdom of investigating the history of strangers before they are trusted too far is thus again made plain.

—The Nebraska Synod (German), connected with the General Synod, will locate a theological seminary at Lincoln, in a building whose purchase was made possible by some very liberal gifts.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicted to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 1

From November 1, 1912, to November 30, 1912.

	Per Capita.
L. L. of Holy Trinity, Berwick, Pa.	$3.00
L. L. of Rensselaer, N. Y.	2.80
L. L. of Trinity, Norristown, Pa.	4.90
L. L. of Grace, Raversford, Pa.	10.00
Y. P. S., Honesdale, Pa.	3.00
L. L. of Zion's English, Defiance, Ohio.	2.50
L. L. of New Augusta, Ind.	1.38
L. L. of Noxen, Pa.	7.00
L. L. of St. Peters, Evans City, Pa.	1.40
L. L. of St. John's, Boyerstown, Pa.	4.65
L. L. of Christ's, Pittsburgh, Pa.	10.00
L. L. of Holy Trinity, New York City.	10.00
L. L. of St. Peter's, Pittston, Pa.	2.00
L. L. of Trinity, Reading, Pa.	5.00
L. L. of St. Paul's, Morrisberg, Canada.	3.00

L. L. of First Church, Greensburg, Pa.	$2.10
L. L. of Derry, Pa.	4.00
L. L. of Bethany Church, Cleveland, Ohio.	3.00
L. L. of St. Matthews, Leetsdale, Pa.	2.00
L. L. of Andenried, Pa.	1.50
L. L. of Zion, Greensburg, Pa.	3.00
L. L. of Emmanuel, Germantown, Ohio.	1.25
L. L. of Trinity, Toledo, Ohio.	1.50
L. L. of St. James, Tuscarawas, Ohio.	1.00
L. L. of Trinity, Ashland, Ohio.	2.20
L. L. of the Church of the Resurrection, Philadelphia, Pa.	5.00
L. L. of Grace, Erie, Pa.	3.20
L. L. of Ridgway, Pa.	2.00
L. L. of Ottawa, Canada.	2.00
DUES.	
Rhinebeck District, New York, 1911.	3.00
Rhinebeck District, New York, account 1912.	2.00
DONATIONS.	
Collection for printing reports.	9.45
Collections from convention sessions.	81.12
Special collection, afternoon session.	82.40
L. L. of Noxen, Pa.	5.00
L. L. of Schenectady, Pa.	5.00
L. L. of Memorial Church, Erie, Pa.	10.00
L. L. of St. John's, Easton, Pa.	10.00
L. L. of Lancaster District, Pa.	10.00
J. A. Nelson	1.00
Trinity of New Holland, Pa.	2.50
A. Southard	2.00
Total for November.	$327.85
Balance on hand November 1.	40.12
	$367.97
Total disbursements	314.60
Balance on hand	$53.37

Respectfully submitted,
C. T. A. ANDERSON,
Treasurer L. L. of America.
Chicago, Ill., December 3, 1912.

NEW YORK

Mohawk Valley District.

—At a meeting held by the Luther League of the German Lutheran Trinity Church, Troy, Monday evening, December 2, the following were re-elected officers: President, Adolph Duerschner; vice-president, Sophia Reglin; secretary, Elsie Schroeder; financial secretary, Mary Jordan; treasurer, Anna Berg. This League now numbers 58 members. An entertainment will be given January 23 next.

Albany and Susquehanna District.

—Governor Sulzer, of New York, will be the guest of honor and principal speaker at the annual dinner of the Luther Leagues of Albany and vicinity, in the Knickerobcker Restaurant, January 29, the anniversary of the birth of the late President William McKinley. Rev. Ernest M. Grahn, pastor of the Church of the Redeemer, is chairman of the committee.

PENNSYLVANIA

Philadelphia District.

—The Luther League of the Church of the Nativity, Rev. I. Chantry Hoffman, pastor, celebrated its anniversary on Sunday evening, November 24. The pastor spoke briefly of the history and work of the League, and special music was sung by the choir. The address of the evening was delivered by Rev. E. F. Bachmann, rector of the Mary J. Drexel Home and Motherhouse of Deaconesses.

Lancaster District.

—The following were elected officers of the Trinity Luther League, Lebanon, Rev. A. T. Michler, pastor, for the ensuing year: President, Arten Freman; vice-president, John Sheffy; treasurer, Jennie Wenrich; secretary, Jennie Pieffer; corresponding secretary, Maud S. Trabert. On Thanksgiving evening the members of the Luther League of Trinity were the invited guests of Friedens Luther League, Meyerstown, who celebrated their sixth anniversary in the church. Rev. F. K. Fretz, Ph. D., Easton, gave a forceful address. An address was given the Boys' Junior League by City Superintendent Robbins, which was very instructive. The Boys' and Girls' Junior Leagues were the invited guests of the Junior Luther League of St. James Church, who celebrated their first anniversary. The District Nurse gave the Junior Girls an inspiring address of her work among the poor, which was listened to with great interest. The second of a series of illustrated lectures on the Civil War was delivered by Prof. E. M. Balsbaugh, principal of the High School, for the benefit of the Senior and Junior Leagues. December 4 Prof. Harold Lewars, of Harrisburg, choirmaster of the Junior and Senior choirs, gave a very instructive address to a large audience in the auditorium of the church, on "Lutheran Church

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Music," illustrating the different styles of music on the piano. The Luther League of this church reports having raised $636.43 for all purposes in 1912, and the Boys' Junior Luther League raised $43 in the same period.

—Christ Church, Lower Tinicum, Pa., is situated in the country and has a membership scattered very widely over a hilly country, yet a strong League of fifty members is maintained. It meets regularly, studies the Topics and contributes liberally to various missionary and benevolent offerings. The League held its anniversary some weeks ago, at which time by special invitation the Rev. Dr. W. L. Hunton, of Philadelphia, delivered his lecture on Luther's Coat of Arms, in which he explains the Luther badge and applies the interpretation which Luther himself put upon it to the faith and life of the young Lutheran.

OHIO

Fifth District.

—The second annual convention of the Fifth District of the Luther League of Ohio was held in Christ Church, Carey, Rev. E. Luther Spaid, pastor, on Tuesday, November 12. This district is composed of but eleven Leagues, but a more interesting and profitable conferenee would be hard to find. There were two papers on "What the Young People's Society Owes to the Church" and "What the Church Owes the Young People's Society," which provoked considerable discussion. The address of the evening was delivered by Rev. Dr. S. P. Long, of Mansfield, on "Divine Enthusiasm," which was a masterpiece. The convention adopted a policy for the coming year, which is as follows: **GROW in** (2. Pet. 3:18) **Grace** (relation to God). **Right-living** (relation to others). **Offering** (relation to the world). **WORD. Bible Study** (relation to self). Special emphasis is to be placed on the third and fourth items by each society. The following persons were chosen officers for the coming year: President, Rev. E. Luther Spaid, of Carey (re-elected); secretary, Miss Lauche Pool, Nevada; treasurer, Miss Fuchsia Carrick, Tiffin. The next convention will be held in Tiffin next spring.

—A Junior Luther League was organized recently in the Lutheran Church at Sulphur Springs, Rev. C. G. Stacy, pastor. There are 20 charter members and the following were elected to office: President, Willard Shook; secretary, Miss Mary Scott; treasurer, Kenneth Shook; historian, Miss Mabel Fralick. The Luther League of this church, organized about a year ago, is prosperous and helpful to the church. Six heads of families were recently received into church membership, eight young women were recently confirmed and several young men are studying for confirmation at Easter.

INDIANA

District of Northern Indiana.

—The sixth annual convention of the Luther League of the District of Northern Indiana was held at South Bend on Friday, November 29, in the Church of the Holy Trinity, Rev. A. H. Keck, pastor. There were seven local Leagues represented by twenty-three delegates and many visitors. The Luther Leagues of Millersburg, Rev. H. C. Summers, pastor, and the Luther League of Butler, Rev. J. B. Gardner, pastor, united with the District League at this convention.

The general theme, "The Luther League—Its Aim," was presented by Miss Ethel Eby, of Nappanee. The following are a few thoughts brought out in the paper: "The first aim of the local Luther League is to develop its members spiritually, to instill in their hearts a deeper and truer love for Christ, and a greater desire to serve Him." "To produce in each member fidelity to his own church and to increase his usefulness." "To help each member to be a true witness for Christ and an efficient teacher of the Gospel."

A paper was read on "Its Work," by Miss Lodema Amm, of Lapaz. She made many suggestions, but emphasized personal work. We should offer to every member an opportunity to render his fellow men the greatest possible service. In every community there are young people who have broken home ties. They need some place which can in a measure take the place of home. Why not make your League, your church, an agency to help drive away the lonesome feeling from the man or woman engaged in that struggle we call the battle of life? Let them feel what every man desires—comradeship, real Christian fellowship. It is possible through personal work to make your League and your church privileges appeal to the young men and women who have broken home ties.

A paper was given by Rev. Brewer, of Lapaz, on "Its Fruits." A few thoughts follow. If there is one place where we can behold the fruits of the League it is in its individual member. Since the Luther League's uppermost aim is to impart knowledge, its product will be an intelligent Church worker.

But the edueational feature is rather a means to an end. Realizing through knowledge loyalty is instilled, she has thus cultivated the soul that the member may produce more fruit. That its product should be to make good, active members of our Lutheran Church. Another fruitage is that of spirituality. Who can

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fully realize the benefit resulting from the devotional part of the League?

The following officers were elected: President, Miss Lodema Wener, South Bend; vice-president, Mr. Ed. Beron, Lakeville; recording secretary, Miss Ethel Eby, Nappanee; corresponding secretary, Miss Elva Linard, South Bend; treasurer, Mr. Harley Slack, La Grange.

The feature of the evening session was an address by the Rev. E. D. S. Boyer, of Lafayette, president of the Luther League of Indiana. His address was based on Romans, 12th chapter. He emphasized the importance of work upon the part of each and every member of the Church, each one to do whatever is asked of him. He stated that one of the great troubles is that after conventions the people do not get down to work. He pointed out how much better it is to divide up the work among a number than to have one or only two or three to do everything. All do not have the same gifts and so there is a place for each with his individual gift. He also showed the many advantages which are to be gained in such working together. One encourages and strengthens the other and thus better work is done and there is better chance of the work being carried through to the end.

Faithfulnes and diligence in work were also emphasized. A strong appeal was made for workers for Christ, workers who will be willing to do anything asked of them, who will not be easily discouraged, who will go ahead whether any one else does or not, who will see success ahead.

In closing he appealed to the Luther Leaguers of Northern Indiana for their co-operation in the State work and the advancement of the Luther League work throughout this district.

Pennsylvania College.

—At the midwinter meeting of the trustees of Gettysburg College, just held, President Granville reported $180,000 in hand and subscribed toward the $230,000 fund tnat is being raised for the college, leaving only $50,000 to be secured by July 10, 1913.

The board formally approved of the plans proposed for the use of the grounds and buildings of the college by the United States Government and the Commonwealth of Pennsylvania in entertaining their distinguished guests during the celebration of the fiftieth anniversary of the battle of Gettysburg, July 1-5, 1913. Headquarters will be established on the college campus and President and Mrs. Granville will entertain the President of the United States and the Governor of Pennsylvania.

The board approved of the plans for introducing new courses in mechanical engineering and electrical engineering, September, 1913. This will mean that four engineering courses are offered at Gettysburg College, civil engineering and sanitary engineering having been offered since September, 1911.

Mr. Charles H. Boyer, of the National Life Insurance Company of Chicago, and Winslow S. Pierce, Esq., chairman of the reorganization committee of the Wabash Railroad, were elected directors.

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More Convention Comments

To all who attended the convention of the Luther League of America recently has come the encouraging and inspiring vision of the Lutheran young people of this land eagerly interested in the problems of our Church today—especially those bearing directly upon our national and civic life; responsive to the needs of our Church; alert to her duty to the nation; deeply grateful for past blessings and confident in her future. From the convention radiates a fresh current of consecration and strength in the purpose to permeate our national life with Christian principles of justice, liberty and service. ANNETTE KAHLER.

It was my pleasure to attend the tenth convention of the Luther League of America at Albany, N. Y. It certainly was by far the best convention I ever attended. The spirit of the theme, "Creed and Flag," was in the air and, from the opening address to the closing rally, was such a wonderful unfolding of the whole theme that it made an indelible impression on my mind, never to be forgotten. I am going to try my best to convey the spirit and enthusiasm of the convention to as many Luther Leaguers in the State of Indiana as possible. Words fail me to express my feeling as to how I enjoyed the grand rally Thursday night. It was simply grand, and you have to see and hear to appreciate.

ELMER D. S. BOYER,
President State Luther League of Indiana.

Christianity stands for truth, Lutheran Christianity for exact truth.

Interest is necessary. But it must be an active, not a passive, one.

In connection with Junior work many of our Leagues are doing the work of mission bands. This gives to each one a noble incentive for work.

January Junior Work 1913

FOR THIS DEPARTMENT, ADDRESS C. ELVIN HAUPT, D.D., LANCASTER, PA.

THE JUNIOR belongs to a class by itself. He is not an infant, and is conscious of some, at least, of his powers. But he is not yet old enough to carry on wisely the work, without advice, and even aid from older and more experienced minds than his own. Hence the Junior League ought by all means to be under the tutelage and supervision of the greater League. The true age of Junior workers ought to be not less than ten years, nor over fifteen or sixteen. The work provided for Juniors ought to be conditioned by their attainments; and the objects aimed at ought to be to prepare the whole body of Juniors for their intelligent profession of faith (at the time of their confirmation) in the Triune God; and their reception as members of the congregation and the League proper, ready as young recruits for active duty.

IT WELL REPAYS any congregation to attend closely to the needs and welfare of its young people. The committees chosen to supervise this department of wide awake and growing young minds can and of right should, be composed of some of the best elements in the congregation. The sooner we begin with our young people the better. The Bible school (Sunday school) can only instruct in the Word of God, for that is its great object. But Church history, the story of noble lives, morality, and the practical matters of church life dare not be overlooked, nor treated unsystematically in our day. Hence the existence of our Leagues.

SUGGESTIONS.

Every League, in connection with its general educational work, ought to keep before it some special object for which it aims. Among these may be the bringing of strangers and children to the Sunday school and the League, the obtaining of some useful article of church furniture, the placing of a beautiful window, the purchase of an organ, or any other object that is worthy of their united effort, and which could not possibly be attained by one person alone.

Every Junior ought, if possible, to be put to work in some direction. We learn to do by trying to do, and persevering. We may not be able to succeed in first attempts as finally and brilliantly as we would wish to; but as we keep on, better results will follow; and worker and work will grow more interested and fascinating. Perhaps the best way will be to study the individual talents and tastes of every Junior, and to lay out before him a field in which he can work. There are many things that ought to be done. One of these is to read the books of the Sunday school library, and if anything unworthy of such a book is found in it, to report the fact to the librarians or the superintendent. Another is to take part in the music of the League, or to commit and recite passages of Scripture, or form a reading circle, or join in the discussion of a good subject, or bring in members, or serve as messenger boys and girls in carrying out notices, cards, etc., for the pastor, the church, the school or the League, as well as many other ways.

TOPIC STUDY.

In order to prepare a topic for use in a meeting of Juniors, the first thing is to read it all very carefully, beginning with the Golden Text and Bible Reading. The story itself may require to be read very attentively several times; possibly once or twice aloud. If there are any words or lines that seem to be specially suggestive these should be underscored. The lesson may then be compared with others that we have already learned. The subject will probably contain ideas or suggestions to us, and if we have a notebook or a sheet of blank paper and a pencil, we can jot down these ideas as they occur to us, and they can then be used when the meeting takes place. It may be that we will have a number of these interesting points, and must strike out those which are least important. Then we ought to consider how these points will apply to the conditions of our own League, our own wants, our own possibilities, etc.

PERSEVERE.

Much is won if we will simply persist in the doing of that which is right. Those who, at first, are too timid to more than attend the meetings will after a time quote a Golden Text, or read a paragraph, or even lead a meeting.

Would that all might have been able to be present at the national convention of the Luther League of America at Albany, N. Y.! It was most inspiring, and not the least part was the great attention that was given to the department of Junior work. From the paper of Mr. C. W. Fuhr we take the following as

the definition of a Junior Luther League: 1. It instructs our young people in the distinctive life of our Church. 2. It trains the young in practical ability in carrying on our worship and our work. 3. It is the epitome of a whole congregation. 4. It opens young eyes to the great general works of the Church at large, as one body. 5. It deepens and strengthens the spiritual consciousness of each young member. If there were but one such object for the Junior League it would have sufficient right to exist.

A little talk to the Junior League by a visiting friend will often be a happy feature of the meetings of the young workers.

How many of your Juniors will become Senior Leaguers this year, and how many will be received into the fellowship of the Church?

(*Continued from page 23.*)

Sexagesima. January 26, 1913.

The Swedes Along the Delaware

Matt. 10:16-20.

HINTS FOR LEADERS.

Opening service (as in Topics). Hymn 144 (Luther League Hymnal).

Hymn 146. Psalm 95 (read responsively).

Gloria Patria. Prayer.

Scripture Lesson. Matt. 10:16-20. Read by leader. Hymn 53.

Leader summarizes discussion in the REVIEW. Hymn 172.

Brief outline of life of Gustavus Adolphus.

Brief outline of life of Axel Oxenstiern. Hymn 208.

If possible secure a map and mark on it the Swedish settlements along the Delaware; and at this place point them out, and summarize discussion in Topics.

Hymn 184. Readings (selected from "The Lutherans in America," Wolf, Chapter V).

Closing service (as in Topics). Hymn 27.

Doxology. Benediction by pastor.

Quinquagesima. February 2, 1913.

Church Extension: Methods and Development

Rom. 15:1-7; Ex. 25:20-29.

HINTS FOR LEADERS.

Hymn 55 (Luther League Hymnal). Hymn 57.

Psalm 122 (read responsively). Gloria Patri.

Collect: "For the Church" (Lutner League Hymnal, p. 14). Hymn 92.

Scripture Lesson: Ex. 25:20-29; Rom. 15:1-7. (Read by leader.)

Remarks by leader. (Let the leader secure the reports of his own Synod's work in this department and give the information from the minutes of the Synod to the League.)

Remarks by pastor explaining the methods and development of this work, its value to the Church.

Hymn 204. Bible readings. (Give out on slips of paper in advance. Call for them here.)

Temple a symbol of the body of Christ. Jno. 2:21.

David and the Temple. II San.. 7:3-5; I Chr 28:11.

Solomon and the Temple. II Sam. 7:12; II Chr 3:4.

Dedication of Temple. II Chron. 6:7; II Chr. 5:14.

Christ Teaches in Temple. Luke 21:37.

Christ Purifies Temple. Matt. 21:12; Luke 19:45; Ino. 2:14.

Summarize discussion in Topics and REVIEW.

Hymn 206. Lord's Prayer and Benediction.

Lent I. February 9, 1913.

The Vine and the Branches

John 15:1-10.

HINTS FOR LEADERS.

Hymn 61 (Luther League Hymnal). Hymn 35.

Psalm 1 (read responsively). Gloria Patri.

Solo (selected and arranged for).

Scripture lesson. John 15:1-10. (Read responsively, the leader conducting the reading.)

Prayer. Hymn 10.

Leader gives time, place and rulers and brief introductory remarks to study of Scripture text.

Pastor gives brief address on "Privileges of Union with Christ."

Instrumental music (previously arranged).

All in unison, leader conducting repeat v. 5.

Questions: Abiding in Christ: (1) How may we abide in Him? (2) How may we have Him abide in us?

Paper: The Privilege of Training (verses 2, 3). (1) The Pruner and His Knife; (2) Privilege to Be Cultured and Disciplined; (3) Completing Christian Character. (Paper only eight minutes.)

Address (ten minutes): "A Proof of Discipleship." A church officer if possible.

Hymn 27. Lord's Prayer. Benediction.

Lent II. February 16, 1913.

Philip Melanchthon (His Birthday)

Isa. 6:1-8.

HINTS FOR LEADERS.

(Secure and post where they can be seen pictures of Philip Melanchthon, his birthplace, Augsburg, Home at Wittenberg, etc.)

Anthem (previously arranged for). Hymn 20.

Psalm 46 (read responsively). Gloria Patri.

Prayer by pastor. Scripture: Isa. 6:1-8 (read by leader).

Special music (previously arranged for).

Arrange for brief papers, as follows: 1, Melanchthon's Birth and Early Years. 2, At the University and His Life There. 3, As Preceptor of Germany. 4, As Luther's Ally. (For material see Stumps' and other lives of Melanchthon, cyclopedias, etc.)

Hymn 140 (two verses). Leader summarizes discussion in Topics.

Secretary summarizes discussion in REVIEW.

Remarks on papers by members who may desire to speak briefly (ten minutes).

Closing as in Luther League Hymnal. Hymn 32.

Collects: "For Ministers of the Word" and "Grace to Use Our Gifts." Lord's Prayer (chanted).

Daily Bible Readings

Monday, January 27—II Kings 22:1-7.
Tuesday, January 28—I Chron. 28:11-21.
Wednesday, January 29—I Chron. 29:1-5.
Thursday, January 30—Acts 2:37-47.
Friday, January 31—Rom. 15:7-33.
Saturday, February 1—II Cor. 9:1-15.
Sunday, February 2—Ex. 35:20-29; Rom. 15:1-7.
Monday, February 3—Hosea 13:1-16.
Tuesday, February 4—Hosea 14:1-9.
Ash Wednesday, February 5—Matt. 6:16-21.
Thursday, February 6—Joel 1:1-20.
Friday, February 7—Joel 2:1-32.
Saturday, February 8—Joel 3:1-21.
Sunday, February 9—John 15:1-10.
Monday, February 10—I Sam. 3:1-21.
Tuesday, February 11—Ezra 7:10-28.
Wednesday, February 12—Isa. 13:6-22.
Thursday, February 13—Matt. 3:1-17.
Friday, February 14—Acts 6:1-15.
Saturday, February 15—I Cor. 13:1-13.
Sunday, February 16—Isa. 6:1-8.
Monday, February 17—John 16:22-33.
Tuesday, February 18—John 17:1-26.
Wednesday, February 19—John 18:1-27.
Thursday, February 20—Rom. 5:1-21.
Friday, February 21—I Pet. 4:1-19.
Saturday, February 22—I John 3:1-12.
Sunday, February 23—John 15:11-13.